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TABLE OF CONTENTS.

COMMENCEMENT ADDRESS, ... 41
PROFESSOR LEWIS O. BRASTOW.

THE PROPHET OF ISRAEL AND THE MINISTER OF CHRIST, ... 51
PROFESSOR AMBROSE WHITE VERNON.

NOTICES OF RECENT BOOKS, ... 69

EDITORIAL, ... 75

THE DEAN'S LETTER, ... 76

SEMINARY NOTES, ... 78

ALUMNI NOTES, ... 80

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VOL. IV. NOVEMBER, 1907. NO. 2.

COMMENCEMENT ADDRESS.

PROFESSOR LEWIS O. BRASTOW.

GENTLEMEN OF THE GRADUATING CLASS: The time has come at last when we are to separate and you are to enter upon your life-work. You have been looking forward to this work with eager interest. For three years the tasks that await you have been subjects of serious consideration, and, standing today at the border of the fields that lie before you it is natural that they should be subjects of still more serious concernment. It may not be inappropriate, therefore, that the last word with you should linger with your professional duties. You have not expected your teachers to minimize their significance. You will not expect it now. These duties press with severe exaction upon the comprehension and concentration of your moral purpose.

It is a profoundly interesting, as well as needy human world that lies before you. The great questions of modern life that press so heavily upon us must solicit your enterprise and enthusiasm. No man who enters the Christian ministry today should be willing or able to resist the call that comes to him from this complicated and bewildering world of needy humanity. It is a world that stretches far beyond the borders of your little parish home, and it opens up questions of which our fathers knew but little. In this age of vast philanthropic enterprise you will surely be summoned to tasks that lie outside the central circle of your more strictly pastoral duties. Let us therefore, for a few moments consider these extra-parochial tasks.

The work of applying Christianity to the life of the so-called secular world was never so urgent or so difficult and I may add,

so attractive. This is the task of the church and its ministry, and they need all the help that religion and science can contribute. To lift this humanity of ours to the dignity of its being is far more than an economic or sociological or political problem, and it is far more than a problem in Christian ethics. It is the task of organized religion in alliance with organized secularism and the modern sciences. The church as an organized embodiment of Christianity—and the ministry that represents it—are summoned to deal with all classes of human interests. Through its representative assemblies, its voluntary associations, as well as through more direct and immediate organized effort and through the agency and activities of its pastoral leaders the church should have a hand in all the great chief questions of modern life. Religion is of course a specific and individual interest and as such it is doubtless the primal sphere of a minister's activity. It is necessary for religion measurably to isolate itself and to find a sphere of its own where it may nurture and develop itself into greater richness and fulness. But it is specific and individual only that it may become universal, and it isolates itself only that it may generate power the more effectively for the moral conquest of the world. It has been claimed that the sphere of the earthly and temporal is the only proper sphere for the activities of secular society,—and that the only proper sphere of ecclesiastical society is that of the spiritual and eternal. Neither statement is strictly true. The secular order is as really divine in intent and source as the spiritual, for it is a part of the kingdom of God, which belongs to the realm of the earthly and temporal as well as to the heavenly and eternal. The church is rightly interested in questions of character and condition that relate to the life that now is. It is not its only task to Christianize individual men and to commit to them the duty of Christianizing other individual men. It has a more direct relation to the world at large. Men are largely what their age and local associations make them. The church must deal, therefore, with conditions that affect the common life. It is possible to create a semi-Christian atmosphere about the church. Men appropriate Christian ideas before they appropriate Christianity itself. How is it possible e. g. to get decent men into public office without elevating and purifying the moral standards of the community?

What does the corrupt politician care for sporadic individual influence or for a church that is so piously devout in its devotion to the spiritual interests of individual men that it can ignore its responsibility to enter the fight for public morality? What the political boss dreads is a dominant moral sentiment in the community effectively expressed. The individual can not be detached from the community. The parish cannot be separated from the larger whole of encompassing society. To reform a community is to revolutionize its opinions and sentiments. A community of bad moral character may completely paralyze the work of the church. There are forces at work today in the general public that hold the church at bay, cripple the power of its ministry and make the Gospel of little effect. The great evils of our day are public evils. They must be dealt with in a comprehensive and organized manner, and the church needs leaders for such work. It must get beyond the parish or it will suffer defeat. The general public has a claim upon the Christianity and the citizenship of a minister. We are public servants and we owe philanthropy in its broadest scope. Our professional honor is involved here. A parish parson who has no interest in the current problems of secular life narrows his influence, ensmalls his manhood and discredits his office. In this country the pastorate and pulpit have had commanding influence in the general life of the community, and this influence should be perpetuated and intensified tenfold. Of course our chief point of view is religious and ethical, and ethical in the Christian sense. Our primal interests are with the church. But let us remember that there are interests that are simply human interests—that relate to the general earthly welfare of men, and these interests are not foreign to us as the ministers of Christ.

For example a minister should interest himself in the educational problems of his day. He should know more about them than any other professional man, save the professional teacher, and he generally does know more. What the church wants is, of course, religious education, and since the secular schools exclude religion his burden and that of the church is the greater. The conflict between the religious and secular ideals of education is not yet fully settled. Education is more largely dependent on religion for its ideals, aims, incentives, material and even

methods than the secularist knows. But secular education is an essential good. It is a moral good, and the church is the natural ally of all educational institutions, even the most secular. It not only secures an intelligent citizenship and equips men for the battle of life, but it furnishes an intelligent public for religion itself. A friendly attitude, therefore, towards all forms of secular education and hospitality, towards all honest, patient, respectful investigation in any department of learning, without fear of the boldest questioning, is the only proper attitude for a minister of religion.

There are aesthetic and literary interests with which it may be necessary for a minister to concern himself. People may have to be civilized and humanized in a measure before they can be successfully Christianized. There are decadent communities here in New England, some of them not far from New Haven, in which the reading of the people has become degrading, their artistic tastes degenerate, and their amusements vulgar. The low tastes of young men and women in such communities are a barrier to Christianity, and perhaps a minister could do no better work for them, for a while, than to train them into better literary and artistic tastes, and to beget a relish for a higher grade of amusements.

A minister who has no interest in the commercial life of our day must be an extraordinary human being. He is the natural enemy of every commercial freebooter and black leg and should be the sworn friend of all those upright business men, of whom there are a good many in the community, who are fighting a good fight against tremendous odds. To exalt and advocate the Christian standard of commercial morality is not the whole thing. The time has come when the church and her ministry should support any legitimate effort from any quarter to promote even the commonest decencies of commercial life.

Interest in the industrial classes is something more than an ecclesiastical interest. It is in part a scientific interest. For although the notion that the chief knowledge required here is a knowledge of economic and sociological laws is false, it is still true that no man can deal intelligently with industrial and allied questions without some technical knowledge. It is still more emphatically a common human interest. The industrial classes

must be known and treated as human beings. We must know what they think, how they feel, what their family life is, what sort of homes they have, the books they read, their companionships, their work, their hours, their wages. The church indeed needs to persuade them, if possible, to accept the Christian conception of their own manhood, the Christian conception of honest work and of the higher motives that should influence them in their striving for the betterment of their earthly conditions. It needs also to teach their employers the Christian conception of property and of wages. But all those questions that relate to material conditions as such are by no means foreign to the interest of the church and her ministry, even though treated in relative independence of the higher moral and religious considerations.

Respect for the political community is preeminently an American habit of mind, and interest in the duties and privileges of citizenship is preeminently a habit of the American ministerial mind. Its importance as an agency for the higher welfare of men furnishes a basis for this devotion to political problems, and often for special aptitude in dealing with them. The attitude of the state with respect to important problems connected with family life is a matter of special import for the church and its ministry. No American minister can conceive of loyalty to Christ and His Church as antagonistic to genuine loyalty to the political community. Spiritual functions may somewhat abridge, but cannot abrogate political rights and duties. The right to vote, to form mental and moral judgments with respect to important political measures, and to advocate them under proper conditions, to participate in the work of the caucus, to take the platform in advocacy of the fundamental principles of the government, as was done in the Civil War and may have to be done again in no long time, or even to take public office if thereby he may the more effectively promote the public welfare, is a right which no American minister should be willing to deny himself and of the abridging of which he should be intolerant.

In participating in this extra parochial work many considerations will of course have to be taken into account. The condition of the community is one. Fitness for the work is another. Men like Beecher, Parkhurst, Gladden, Dale and Robertson in a way have had the gifts, tastes, aptitudes and equipment for such

work and they have made it tributary to parochial interests. But the demands of the parish are the first consideration. Here lies a minister's first duty. It demands concentration, especially in the early years of ministerial life. The minister who scatters his energies, who has no well devised economic method of utilizing them, will fail. Some things in a minister's work are primal. They come first. They must be done. Let us then look briefly at the things that come first, the things that must be done in the parish and that relegate all other activities into a place of secondary importance.

The primal ministerial functions are those of the preacher, of the educator, of the liturgist, of the pastor or shepherd, and of the administrator, and their chief sphere is the parish. One cannot successfully vindicate his vocation to the role of clerical reformer or clerical statesman, who plays fast and loose with his parish functions. Only as one makes it his first duty to handle faithfully and effectively the affairs of his special charge, may he make his church the vantage-point for his reformatory activity. The man who subordinates the parish leader to the world-reformer would better be out of the ministry.

If you are in doubt, gentlemen, as to the paramount importance of your functions as preacher, and of the parish as the chief sphere for its exercise, you haven't yet learned your lesson, and your parishioners will in due time find a way of resolving your doubts. The churches have never accepted the notion that the agencies of modern civilization have superseded the Christian pulpit, nor have they relegated it to a place of subordinate importance. They are looking for preachers as diligently as ever, and there was never a better chance for the preacher than today. The manifold wants even of the ordinary parish, that are the product of the complex conditions of modern life, render the tasks of the preacher, however gifted he may be, more difficult than those of any previous age. You notice that ministers do not remain very long in their parishes. This migratory habit may be due in part to the fact that they do not make a record as effective preachers. If you neglect your pulpit work you will come to grief. Your people will not of course expect to be astonished every Sunday with your brilliancy, but they will expect you to do your best, and your best they will accept if

they accept you. Your preaching will doubtless undergo a good deal of change. The parish will undo much of the work of the classroom, or modify it, or give it new meaning and direction. But if the change does not involve an intensification of your sense of the importance of your work as a preacher, it will be a bad change. Preachers in our day are likely to degenerate, rather than increase in preaching power. The hours of preparation should be jealously guarded against every intrusion and the principle of your professional life should be to do just as effective work as it is possible for you to do every time you enter the pulpit. Your vocation and your message have been committed to you by your Master and His Church, and you are not your own. The evangelization of the parish is involved in your vocation and your message is the message of the Gospel of grace that summons men to faith in and allegiance to Jesus Christ. Evangelistic preaching belongs to the pastoral function. Equally is it the preacher's task to interpret the truth that is sustenance for human character and that edifies men into the manhood that is according to Christ. Nor is it the less his task to stir the conscience and to stimulate to the choice of the highest Christian standards of moral life, to the discharge of all moral obligation and to the culture of the Christian virtues. Nor does any preacher fulfill his mission who has no message that should alleviate the sufferings and sorrows of human life and should lift his fellow men into the hopes and joys of the religion of redemption.

In the progress of modern enlightenment the educative function of the minister has become increasingly important. All intelligent ministerial service in any sphere is indeed educative in the broader sense. In so far as it is the minister's task to build the manhood of men into Christ likeness, his work must be educative, for what is education but the building of manhood? But this educative work has its specific aspects. It finds perhaps its most important field in the Bible school of the church. It is an institution that awaits intelligent leadership in the application of modern knowledge of the Bible and in the adjustment to its methods of modern pedagogic principles. It finds a sphere in the catechetical class, where fit preparation for intelligent church membership is secured. It finds a sphere in the pastoral lecture-

ship, wherein the great central truths and facts of Christianity, with which every well instructed and well trained minister should be able to deal, truths and facts forgotten perhaps, or ignored or misapprehended, or superficially estimated, or possibly even treated with contempt, are interpreted in the light of the larger and correcter knowledge of our day, and where inquisitive minds, that are always interested in the problems of religion and theology, and of which there are probably a larger number in all our parishes than we suspect, may be led into a broader and correcter understanding of the great commanding verities of our religion. Such a lectureship might well be found in every parish. The theological curriculum of our day furnishes abundant material for it, or at least abundant guidance into it and incentive for it. The minister who ignores the educative function of his profession or who subordinates it in a delusive sense of obligation to any most clamorous summons from the great world without does not know the primal significance of his calling.

Our churches are in desperate need of liturgical education and culture, and the man whose vocation is that of a liturgist, a leader of public worship, who is himself without an educated and cultivated liturgical sense and spirit, and is not intent upon developing the liturgical mind in his congregation, has ignored a very important ministerial function. I confess that I do not understand by what strange and delusive mental or moral or aesthetic process a church leader is able to persuade himself, and to act upon the persuasion that the conduct of public worship is an altogether inferior or insignificant church interest. The fact is that our non-liturgical churches have an altogether inadequate estimate of the value of religious symbolism for the education and culture of the religious life and the man who fancies it an easy task to understand, interpret and express the worship of a congregation that has no permanent forms is the man who has not adequately studied his problem, has no worthy conception of its demands, or of its difficulties and especially no adequate conception probably of his own deficiencies in the discharge of his tasks as a liturgist.

The cure of souls is a primal ministerial interest. It is the pastoral function etymologically and preeminently. No minister who lacks the heart of a shepherd can vindicate his vocation.

There are in the modern parish human wants that are bewilderingly multifold, mental, pathological, social, religious and moral, that can only be met by the ministries of a religious guide in the cure of souls. To teach, counsel, admonish, guide, comfort, enspirit these fellow men of ours in the perplexities, temptations and sorrows of life—this is the work of a shepherd and bishop of souls, and the process, whatever it may be, by which a minister can persuade himself that his only vocation is to deal with individual souls at pulpit distance, or through the social influence of a congregation, if he have one large enough to exert a social influence, is nothing less than a marvel of perversity. There is no profounder study than the psychology of religious need, and there is no work more Christian, more Christlike, more essential to the calling of a minister and no work more exacting upon one's knowledge of the human soul than that of the shepherd.

Parochial administration is a ministerial function upon which there is increasing exaction. The gifts and the spirit of the leader of men are in demand. A practical age calls for administrative aptitudes, and there is no valid excuse for any pastor who fails in training for his executive tasks. There never was a time when so many and so varied gifts were in requisition even in the ordinary parish. The man of organizing mind is sure to find his place, but however gifted or trained or equipped, he will find that he has on hand no insignificant task. There are undeveloped and therefore unknown treasures of consecrated force lodged in every church and parish however small and seemingly unimportant. They will never be evoked without the master touch of the leader of men. The church is a financial institution and should know its financial resources and the methods by which such resources may be developed and made available for its work. The church that conducts its business affairs in a slovenly manner, or resorts to measures that are inconsistent with its character as a church of Christ, is a distinct discredit to its pastor, for he is largely responsible. The church is a living organism with a great variety of functions. It awaits development. Its power in the community depends upon the exercise of its legitimate organic functions, for its vocation is to appropriate and assimilate the material of parish life. Every church is in the proper sense of the word an institutional church, even the

smallest rural church. It calls for the exercise of all those functions and the application of all those agencies by which its institutional character may be made manifest and by which it may meet the needs of the community. A church will never be what it was intended to be, it will never do the work it might do, it will shrivel into insignificance or aimlessly drift without a sense of vocation to executive leadership in its official head. Such a man will content himself or excuse himself in a narrow round of tasks which have become familiar and are easy because familiar. The minister who cannot handle his church in the work of the parish is not likely to handle anything effectively that demands the spirit and the tact and the training of a public leader.

Gentlemen of the Graduating Class: I have said these things not because I fear that you may lack perspective in the estimate of your professional duties, or that you are likely to stretch yourselves beyond your measure, or to settle into the narrow rut of parish provincialism, or to ignore the needs of the modern world of which you are a part. I have no such fear. I have often said, and I say it again after an experience with them of twenty-two years, that I have found the men of Yale Divinity School to be in the main, men of common sense, of balanced judgment, and of steadfast moral purpose. And to sever relations with such men, relations that have been to me an inspiration and a joy, is no easy task. But I have said these things that I might avail myself of whatever added impressiveness there may be in last words in bringing to your remembrance what has already become measureably familiar to you, and that I might hold your attention to the double aspect of your work, the extensiveness of its scope on the one hand and the intensiveness of its concentration on the other. And now with our benediction we commend you to your life vocation. May your brightest vision of usefulness and your strongest purpose of devotion be fully realized in the service of Him who is the Master of life and the Shepherd and Bishop of souls.

THE PROPHET OF ISRAEL AND THE MINISTER OF CHRIST.

PROFESSOR AMBROSE WHITE VERNON.

WE hear a great deal now-a-days about the minister as a prophet. A prominent clergyman of my own denomination has written a delightful book with that title. Many ordination and installation sermons are preached about this idea. It is unnecessary to quote from particular writers or speakers in illustration of what I mean. Many of our younger ministers begin their career with the high consciousness of being prophets of God. This consciousness is of great and fundamental importance if only it be true. There is nothing so magnificent—nor so rare—as a prophet of God. There is nothing so pitiable as a stuffed prophet, and there is usually a multitude of them around every single Micaiah or Ezekiel.

At the present time there is a great yearning on the part of men for an authoritative message. At such times there is always grave danger of impostors. When the expectation of a Messiah was most fervent, the number of Messiahs was most alarming. And their very frequency made it harder to listen to, to detect, to follow the real Christ when he came. There is one thing we may all do to honor the longing for real spiritual authority, namely to refuse to attempt to satisfy it too speedily. There was far more real faith in the time of the Maccabees, when the people reverently gathered together the stones of the altar into a pile until a prophet should arise to direct their ultimate disposition, than in the time of Gamaliel, when the desert was alive with Theudas and the rest. It is evident, also, that any undue assumption of authority, any unfortunate thinking of oneself more highly than one ought to think, is even more disastrous to the unfortunate prophet than to those who listen to him. The loss of humility is irreparable. Do you know of anything more fatuous than a man who might have built a portion of a strong tower in a fortress spending his force on building an independent

toy fortress of his own, with highly decorated bastions, at its side?

I think, therefore, that it cannot be out of place if we examine a little closely this conception of a Christian minister and ask ourselves whether he be indeed in the prophetic succession. And it will be well at the start to define what we mean by a prophet. There are two senses in which the word is commonly used. Some mean by it one who foretells the future. While this connotation of the word is still the most usual, it has been abandoned in the circles of which I have just spoken. Those who claim that a minister of Jesus is a prophet, take the word in its etymological sense, and explain that they mean by prophet one who speaks for God. But after all this etymology can not be lived up to. No word that means much is ever bound to its etymology, save by a very long tether. For I presume that no one of the large number of advanced thinkers whom I have in mind would deny that a mother speaks for God when she restrains the desire of her children for a third ball within the week, or that a professor writes for God when with the passing grade at fifty he writes forty-five on the work of a favorite student; yet neither of them would be considered a prophet by a young minister who has just listened to his ordination sermon on the prophetic office of the ministry.

I think it is Mr. Crothers who has recently said that ideas have to be precipitated into personalities before Englishmen can grasp them. And certainly no idea can do work for many men unless it is thus represented, embodied, incarnated. What is true about ideas is often true of words; there is a personal background to them which more clearly expresses what is meant by them than any etymology. So I think it is in this case. Indeed I feel sure that it was the personal background of the word prophet that called the attention of men again to the etymology. The figures in the minds of those who apply the word prophet so liberally to us ministers are without doubt the prophets of Israel. That which makes it so proud a term is the understanding that it joins the minister of the present day to the great figures of Amos and Isaiah. As the call to be other Christs has appeared to be too blasphemous even for men of our century, they are content with being regarded as a new race of Hebrew prophets.

What we mean by a prophet then in this paper is such a man as Amos, or Isaiah or Elijah.

Let us now seek to call to our remembrance the characteristics which the great Hebrew prophets have in common, and then see whether they be indeed applicable to ministers of Christ. In so doing, whatever our conclusion be, we shall at least be attempting to clarify the function of the spiritual leaders of our time, and suggesting to many of us the mood in which we shall face our superhuman task.

The first characteristic of the prophets of Israel is that they were *national* figures.

We need not tarry long to establish this. To Hosea it was Israel that was the object of Jehovah's love, to Amos it was Israel that was the object of His wrath. Isaiah's and Jeremiah's most impressive prophecies were uttered to direct the king and his counsellers in the matter of making national alliances. The second Isaiah was inspired to his sublime imagery by the prospect of Israel's return, and Haggai and Zecharaiah uttered their more prosaic messages in order that what remained of the nation might have a national religious rallying point. Even Ezekiel who first insisted upon individual punishment for individual sins was led to this insistence largely because he desired to inspire the men of his nation with courage to prepare for the national triumph which he believed to be approaching. His epoch-making endeavor was to remove the national sin by a new national ritual.

It is correct therefore to say that the prophets of Israel brought messages primarily not to individuals but to the nation, that what oppressed or exalted them was its present or future condition, that they felt that Israel was a great independent entity, completely separated and completely different from all other peoples and nations. Their messages were national in scope and they were nationally conditioned.

The second characteristic of the prophets of Israel that I shall mention is their preoccupation with the future. Since it has been discovered that the great succession of men who have given the world its most majestic literature is composed of no mere predicters of the coming of Jesus, but that each of them addressed his own age with a vigorous and timely message, it has been

frequently overlooked that a large part of the old misconception was due to the undoubted fact that nearly all of the greatest messages of the prophets concerned the times ahead of them. That is of course inevitable for men who address a nation of which so exalted a destiny was expected. Nearly all the great words of the Old Testament prophets may be divided into three classes: namely those that announce its impending doom because of the stubbornness of its sinful habits, those which bid the nation prepare through repentance for a new manifestation of the greatness of God, and those which picture the last splendid epoch in its history. Of these classes the last two are by far the most numerous, Amos, perhaps, being the only prophet who foresaw no future more glorious than the supposedly splendid past.

Even the most remarkable of the summaries of a man's duty and of religion in the Old Testament seem to be only a kind of platform upon which the prophet stands to announce coming doom. The words in the book of Micah, "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God?" are followed by a prediction of national desolation because this simple demand was not kept. And the words in which Jeremiah sums up the life of Isaiah: "He judged the cause of the poor and needy; was not this to know me, saith the Lord?" are introduced as a foil for the threatened fate of king Jehoiakim, his faithless son That the prophecies always deal in futures is strongly brought out in these words of Jeremiah in which for another purpose altogether he generalizes on the messages of his predecessors as follows: "The prophets that have been before me prophesied against great kingdoms, war, evil and pestilence. The prophet that prophesied peace, when the word of the prophet shall come to pass, then shall the prophet be known to be truly sent by Jehovah." The prophet in other words could only be estimated in the light of the future of which he invariably spoke.

The third characteristic of the prophets of Israel that I shall mention is perhaps the most important for us in this connection. It is their peculiar consciousness of authority. This arose from the fact that each message was a secret. In the case of the greatest prophets who more commonly fill our minds, this secret was a discovery, a proclamation of a truth which God had for

the first time revealed to men the real relation to him and life. In the case of the lesser prophets it was the announcement of a neglected truth which was disbelieved by those to whom they spoke. But most passages which weary us by repetition of truths, more freshly and authoritatively proclaimed elsewhere, have been discovered by recent Old Testament Criticism to be the work not of prophets but of interpolators who desired to hit the wood with their hammers after the nail had been securely driven in. The prophet of Israel, speaking typically and generally, is a man with an original message, straight from God, whose authority consists in the consciousness of standing as an absolutely indispensable middleman between God and His people.

This peculiar oracular character of the prophecies is perhaps never more clearly expressed than by Amos, the greatest and earliest discoverer of them all.

The Lord Jehovah nothing whatever will do,

Unless he first reveals to his servants, the prophets, His secret.

The prophet in his consciousness usually felt himself facing an entire nation opposed to him either because of blindness or wickedness. This element seems to be the dominant one in the initial moments in which a man awoke to find himself no longer a citizen but a prophet. Here two illustrations must suffice, and they fortunately come from the call of these prophets of which we have the clearest account. In the day in which Jeremiah was called apart he heard Jehovah say : " Behold, I have made thee this day a fortified city and an iron pillar and brazen walls against thee but they shall not prevail against thee." And we read in the sublime account of the call of Isaiah : " Go tell this people, Hear ye indeed but understand not and see ye indeed but perceive not, Make the heart of this people fat and make their ears heavy and shut their eyes, lest they see with their eyes and hear with their ears and understand with their hearts and turn again and be healed." It is also noteworthy in this connection that the quasi-typicalfigure Elijah is conceived by the circles out of which the marvellous imaginative stories of his life arose as feeling quite alone in his gigantic struggle to move the lethargy of the nation. In all the great prophets the consciousness of opposition to the nation was constant and dominant ; in Jeremiah it comes to pathetic expression : " O Jehovah thou hast per-

suaded me, and I was persuaded. Thou art stronger than I and hast prevailed! I am become a laughing stock all the day. Every one mocketh me." This particular scene of opposition does not, of course, mark those prophets who had a joyous message to bring. And yet with them the sense of having an authoritative message which was unknown to the rest is just as strong. Hosea laments that Israel is unaware of the great goodness and mercy of her God. The second Isaiah is bidden to cry aloud to a nation that is oblivious to the oncoming of a great king or to the delivery from the humiliation of captivity. Haggai believes that he has discovered the cause of the famine under which the Jews were despairing and that it is known to him alone. Each prophecy is a burden, something laid upon one single man of which he must free himself by speech. So universal was this conviction that it justified the most unfounded and eccentric messages. To say that the message of a new prophet did not tally with past messages was not to discredit it. Each prophet of necessity brought a new and a secret message. This almost unbounded freedom of prophecy was finally felt to be such a great evil that we find a late passage in which it is forbidden for any man to use the word *burden* any more. The national leaders had enough of the confusion of these semi-esoteric messages, and they laid down a law in which precedent and reason displaced prophecy. At any cost, they seemed to feel, order must be had. While of course it is true that some of the prophetic messages were of small importance and applied to some detail of national life, all the prophets with a strong and definite personality, Amos, the prophet of doom and monotheism, Hosea, the prophet of unfailing love, Jeremiah, the prophet of submission to Babylon, Ezekiel, the prophet of a new ritual, Haggai, the prophet of the new temple, Zecharaiah, the prophet of the immediate coming of the Messiah—these all knew that they alone were entrusted with truths of the vastest import for the nation. This sense of standing in the counsels of God, of hearing things of which they were the sole repositors and heralds for mankind, is what gives the note of authority and of grandeur to the Old Testament. From the prophets of Israel the consciousness of being in the secrets of the Almighty extended over lawgivers and historians, and has helped to make the "Thus saith the Lord" familiar in every

part of the book. Therefore it is that the book has so readily been taken for the word of God and all its parts regarded as infallible. The belief has largely arisen from the unique persuasion of the prophets of their mission. And this persuasion their words have made good to such an extent that the whole world is coming more and more to regard their writings as marking the point of supreme excellence in the literature of mankind. They have been at last recognized as discoverers of our most fundamental religious truth and it is their inspiration that has, in the wonderful words of Amos, "revealed to man what his thought is," his universal thought ready to dignify and exalt his life. And I think it is safe to say that when a man educated in the literature and history of the Bible hears the word prophet, it calls up pictures of men who for him stand in a class apart from all the world beside. They speak to him with unique and profound authority, because they receive the messages which have the greatest conceivable religious significance, and they receive them directly, immediately from God, at first hand and underived.

The fourth characteristic of all the prophets that I shall mention is their aloofness from men. Perhaps the figure of whom we first think at this point is Elijah, who was of the sojourners of Gilead, who like some lightning flash falls upon men with his fiery message and disappears in the blackness from which he issued forth. An impression of solitariness is presented in all the incidents that his admirers told of him. Ravens feed him. He takes refuge in foreign lands or the desert and in the loneliness of the sacred mountains God speaks to him. He sits aloft and secure upon a hill and issues decrees of destruction. He ascends in a fiery chariot far away even from the sons of the prophets and followed only by him whom he had chosen for his successor. As we read his story the impression deepens that freedom from the cares and activities of the world, and isolation of the inner life are essential for a prophet. To this picture of Elijah his greatest successors seem true. No man stands in Amos' counsels as he stood in God's. He was no prophet but the Lord took him from following his flock and said unto him "Go prophesy to my people Israel." And when the Lord took him, he followed his behests immediately and without consultation with men. To Haggai and to Jeremiah deputations were

sent as though hedged about by some royalty higher than that of a king. Isaiah, though supposed to be a frequenter of court, is sent to meet Ahaz and addresses him not as a courtier nor as an equal but as an ambassador from God. Ezekiel made a repulsive spectacle of himself frequently, recognized himself, as did Hosea, not so much as a normal man as a living parable of God's making. But in Jeremiah this consciousness is perhaps most fully developed and certainly most clearly expressed. When he describes his experience, we can see immediately how applicable it must have been to all the others: "Thy words were found and I did eat them for I am called by thy name, O Jehovah God of Hosts. I sat not in the assembly of them that make merry nor rejoiced. I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual and my wound incurable: wilt thou indeed be unto me as a deceitful brook, as waters that fail?

These Hebrew prophets were not bent on going about from house to house, encouraging the broken hearted, bringing release to those that were bound, setting the prisoners free, uplifting the poor. They were bent on listening to the voice of God and proclaiming it to the people. They were fearless, courageous, and absolutely independent, but they seem almost completely without personal affections. Hosea stands out as a remarkable exception to this statement but even here we must see that his personal affection was not the wide and somewhat impersonal affection of a pastor nor did it become so after he felt called to be a prophet. Ezekiel is often spoken of as the first pastor but his pastoral office was conceived more as the office of a watchman than of a friend. The prophets' love was for their country rather than for their countrymen.

The final characteristics to which I desire briefly to call attention for the comparison we have in view is the prophets's basis of religious certainty. Here we may be very brief. The prophets believed God spoke to them not because He loved them but because He loved their nation and they believed that He loved their nation not because they loved it but because He had called it out of Egypt, redeemed it from its oppressors, given it the land of Palestine, cleared it of its foes and done wondrous deeds in its behalf. The God they worshipped was not so much

their personal God as the God of their fathers, and, indeed, He seemed nearest not to the recent kings and princes but to Abraham, Isaac and Jacob from whom he meant to build a nation that should accomplish his will. In other words the prophets' assurance of God, their basis of religious certainty was based on definite occurrences in the history of the race.

The prophet of Israel then, as we have found him in this very inadequate discussion, is a national figure, standing aloof from men, finding his God in the origin and progress of the nation. He was intrusted with great messages to his people, unknown to all the world beside and directed toward the future. With very few exceptions indeed, his messages were either authoritative announcements of the future plans of God for Israel, or authoritative appeals to his people so to coöperate with God as to make possible the victory which God was willing and anxious to give them.

We now advance to the second part of our subject and inquire whether these important characteristics of the prophet, which were essential to his mission, are those which we should expect to find or even those which we should desire to find in the minister of Christ.

Immediately we come upon a characteristic which we can not think of as applicable in the slightest degree to the ordinary Christian minister. The prophet was a national figure. The minister is not. He is not preaching to his nation. He does not, or at least he ought not to, regard his nation as separate from all other nations of the world, the object of God's affection and the carrier of his purpose, and he is not preëminently burdened with the prospects of national greatness. He is the disciple of the man who, on being shown a penny with Caesar's superscription upon it, and being asked whether his followers should render tribute to Caesar, replied : " Render to Caesar the things that are Caesar's and to God the things that are God's." Jesus had nothing to do with the problems that centered about Caesar : he had come to illumine and to solve the problems that centered about God. These are not primarily national problems and hence Paul and the Church soon saw that His religion was

not a national religion. The Christian minister has two great objects of his thought, one of which is wider and one not so wide as the nation of the prophet, viz : the world and the individual. I do not mean that the prophet did not think of the world and the individual but only that he thought of them from the standpoint of the nation of Israel. But of these two the one that is primary is the individual. "The son of man came to seek and save them that were lost,"—not the nations that were lost but the individuals that were lost. He came to teach that the hairs on every man's head are numbered and that life consists not in being a member of the Jewish nation but in being a Child of God. Now it is often imagined that individual problems are smaller things than national problems and, to those who put politics above morality, it is natural to claim for the ambassador or the Messiah, a national position. But no minister of Jesus whose heart goes out to the lonely and doubting and misinformed and sinful all about him ever finds that these people are confined to any oue locality. Any minister who loves his neighbor, not because he has affinities with him nor because he lives next door to him but because he is a child of God, soon finds that the fundamental problem of the individual is also the problem of all individuals and that a man who loves his neighbor is bound to love the whole world. He thus escapes national bounds ; and preaching to the soul has a wider horizon than a man who addresses a nation. He is interested in men not because they are bound together in groups nor because they fall out in types but because in them all alike there lies an obligation to duty and a heart that is responsive to love. And if among men he makes distinctions in his affections, it is not American or Germans that are the prime objects of his care but rather the members of that flock of every tribe and nation to which God has promised the Kingdom. "He does good to all men as he has opportunity, particularly to those who are of the household of faith." The message of the Christian minister, then, is not to the nation but to the man ; he does not preach morality for the sake of the national success, he preaches morality for the sake of the personal and immediate communion with God that is wrapped up in it. He does not hate the sinner because he weakens the nation but because he has displaced a child of God.

Men are not a means to the end, they are the end for which nations and governments and economies are created and destroyed. A Christian minister is not preëminently a patriot nor a sociologist nor is his function to give national or economic messages, however moral. A Christian minister is preëminently a man loved by Christ who therefore has become a lover of his neighbor and a lover of his kind and has then in God's Providence been allowed to give his life to the establishing of the connection between the great God and His little tiny children on the authority of Jesus Christ.

The second feature which we found in the prophet is his preoccupation with the future. How is it in this respect with the Christian minister? Of course it must be at once evident that if a Christian minister be not fundamentally concerned with a nation, his message—in contradistinction from his influence—will not bear in any appreciable measure upon the future of the nation. But suppose we seek a little deeper than this obvious but only real distinction. While at this point we may not be so universal in our statements it is not false to prophecy as it lies before us as a whole to say that the future became not only more and more important than the present but gradually of quite a different kind. The phrase "In those days" began to mean almost "In that new world." Vaguely but more and more assuredly was it proclaimed that the new time would be signalized by some kind of marvellous manifestation of God in the midst of his people. Difficult though it is to be sure where the poetry is to be literally interpreted, and uncertain though it be whether God be thought of as residing personally in Jerusalem or not, such passages as these indicate that as prophecy persisted, it expected a future that was different in kind from the present, where different laws prevailed and different conditions were found:

"Then shall Jehovah go forth and fight against those nations. And his feet shall stand in that day upon the Mount of Olives . . and the Mount of Olives shall be cleft in the midst . . . and half shall remove toward the north and half toward the south . . . And it shall come to pass that there shall be one day known unto Jehovah, not day and not night but it shall come to pass that at evening time there shall be light." (Zech. 14).

"Behold I create new heavens and a new earth; and the former things shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create. There shall be heard no more in Jerusalem the voice of weeping. There shall be no more thence an infant of days nor an old man that hath not filled his days, for the child shall die one hundred years old . . . And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain." (Isaiah 55.) This miraculous future could obviously be brought about only by some supernatural intervention of God. And even before the future was quite so miraculously conceived, the direct and surprising intervention of God was expected. It was this future which more and more filled the thoughts of the prophets. Men were indeed commanded to repent but this repentance would not of necessity produce the future. It only fulfilled the requirements of God who then rewarded this repentance by bringing in a new era.

Now it is remarkable that this eschatological element is also found in the preaching of the Master of the Christian minister. "Thy Kingdom come" he bade his disciples pray, and his first message was only the reiteration of John's: "Repent, for the Kingdom of heaven is at hand." If the thirteenth chapter of Mark and its parallels are genuine, he seems also to have expected at times a lightning flash and a new era. Indeed many Christian scholars today believe that he expected to return upon the clouds of heaven within a few years of his death. This is, in my mind, the crucial point of New Testament criticism and we can not enter into it here. But however that be, we are sure that the largest as well as the deeper part of Jesus' teaching was devoted to persuading men to recognize and realize themselves as Sons of God, their loving Father in Heaven. This relation of man to God as a son to a Father can not be surpassed in any other world, and we are certain that in Jesus' mind it made the bliss of all worlds alike. And so indeed it is recorded that Jesus expressly declared that the Kingdom of God so far from being open to observation had already been unobtrusively established in the world. Hence the message of Jesus had not to do with a

description of the future or a preparation for it, but was largely an invitation to men to enter at once into that communion with God for which they were made. Repentance was not demanded for the sake of ushering in a totally different world but rather that a man might realize the intent and meaning of human life. To the demand of repentance was joined the demand for faith, and the two together brought an immediate and immutable reward. Given the God of Jesus and repentance is an act of bliss.

So I think that here again the Christian minister is to be distinguished from the Hebrew prophet. His face is not set toward the future but to the soul of the man he is advising. Of course the Christian minister like the Hebrew prophet hopes to affect the future of his hearers and, like him, deals with destiny, but he deals with it only to reveal to a man the dignity and worth of his soul. He is not to prepare men for heaven ; he is to bid them to open their eyes to God. He is not to picture the future nor to yearn for it expectantly, he is to fulfill the joy of his Lord every day and to bid other men to enter into that joy.

The third and perhaps the most significant characteristic of the prophet of Israel of which I spoke and that of which we perhaps think first when we hear the word is the authoritative nature of his message. He is intrusted with a secret from God, immediately given him and fitted to the situation in which he finds himself. He stands as a mediator between God and man, and to him even the king must apply in distress saying : "Is there any word from the Lord ?" How is this with the Christian minister?

In answering this question I would be unfair if I omitted to recall the phenomenon of New Testament prophecy. As in the Old Testament time, this prophecy was probably regarded as a secret between the Christian and his God, for from Paul's mention of it in the fourteenth chapter of 1st Corinthians it seems to be spoken of as a "revelation." It is distinguished from the gift of tongues by its capacity of being intelligible to others. We are however left in ignorance about its distinction from teaching. I suppose the difference to lie in its more personal and more infallible and more spontaneous character. How far it had to do with the Second Coming of the Lord which was so eagerly expected by all, we cannot say. Judging from the examples in

the book of Acts it would seem to deal with prognostications on the one hand, and with a powerful recital of historic facts concerning Christ, on the other. Now if a Christian minister please he may lay claim to this ancient gift of the Spirit. He may look forward to revelations and may call himself a prophet. And if he drop the claim to infallibility, this may do no great harm. But if this be dropped, he will be a sorry kind of a prophet.

I can not but feel, however, that there are higher and wiser gifts of the spirit for our needs than this so much vaunted gift of prophecy. We no longer feel the initial and confused exaltation which marked apostolic days. We know whom we have believed better than they who were without sure record of his words and centuries of experience of their effects. We have a revelation which seems to make other revelations so paltry that it is best very largely to disregard them. We have received from Jesus Christ the knowledge that God is our Father and that our whole life is to consist in trust of Him, and in loving and cheerful service of our brethren. There is no secret message to be given us that can compare with Christ's full-orbed revelation of God. It does not seem to me either wise or humble to expect others. The name of the Christian minister which I think is most typical is not prophet but disciple. He is to spread as far as he may the spirit which belief in Jesus Christ induces. He is not to live as though Jesus was but a prophet along with Amos, Hosea and with himself. He is to remember always that Jesus is not a servant but the Son, the mediator through whom we have been made acquainted with the great purpose of God. The great part of a discoverer is not the part of the minister of Jesus ; his is the part of a transmitter of the spirit of another. He has a greater spirit than Amos or even Hosea to transmit, but it has come to him not through a unique relation with God but through being one of that multitude who sit at the feet of Jesus and hear his word.

But in making this point which I regard as of prime importance, I do not wish to be understood as forgetting that "as the wind bloweth where it listeth, so is every one that is born of the spirit." There are few of us indeed who have not at different periods in our lives heard a personal and in one sense a secret message from God, which has helped us to victory over our sins

and which has guided our decisions. But these have not usually been meant for retailing to others, and they have all of them been taken for revision and for testing to Jesus of Nazareth. Nor do I dream of denying that some of us may have received messages for others which have given them peace and strength. Only these messages, to be a part of the business of a Christian minister, must have arisen from our attempting to transfer the spirit of Jesus and as far as possible the suggestions of the very person of Jesus to our friends. Nor do I forget a Luther nor a Francis nor a Savonarola nor a Joan of Arc nor a Ballington Booth nor a Lincoln nor an Albrecht Ritschl nor a Phillips Brooks. Only I would insist on this that their revelation, so far as it was Christian, consisted in a wise application of the Spirit of Jesus to their own times and problems. It was not regarded by them as a secret and immediate discovery, but on the contrary they insisted that it came from a perusal of the pages of the New Testament. Above all I do not forget Paul and the author of the Fourth Gospel. In one sense they were given a different message from that of their Lord. Paul's gospel was not so much the gospel of trust in God as it was an exposition of his plan of salvation through an eternal and almost unbegotten Son. The Gospel according to John translated the plain ethical message of the Jewish carpenter into a contemplative semi-philosophy of the Greek. But perhaps we may say three things each in a single sentence. First, John at least thought he was repeating the very message of Jesus; his book intimates as much, and no one can be more loyal than that. Second, the prophecy of these men was after all not a fundamental and underived message of God, but simply an endeavor to emphasize Jesus, and so to explain him that their circles could accept him. Third, the great calamity of Christendom to-day is that Paul and John are obscuring Jesus, and that when even a Caird speaks of Christianity, he does not think primarily of Jesus of Nazareth.

For our age at least the best way to emphasize Jesus is to let him speak without restraint first to us and then to our people. We have received the grace of God and the life of God and the love of God through Jesus Christ, and we shall best do our work if we shall regard ourselves as apostles, those sent with a message of another, rather than as prophets, those who are giving a mes-

sage of their own. We must seek to made clear that we have no authority in spiritual matters but that our own authority is Jesus. We are to seek not to preach ourselves but Christ Jesus as Lord and ourselves as men's servants for Jesus sake.

Amos and Hosea and Jeremiah and even Ezekiel lived above the highest of their fellows ; we live far below our Lord. Their souls were transfigured by secrets never before laid bare to men ; our knowledge of God is all derived from him who will have all men come to that same knowledge. Our highest revelation is known throughout the world ; what is peculiar in us is in comparison, utterly insignificant. And yet we who are least in the kingdom of God are greater than the greatest of the prophets.

The fourth characteristic of the prophet of which we spoke was his aloofness from the people. The same aloofness is a mark of Jesus Christ but it should not be a mark of his minister. For the prophets and Jesus were alike in this : that they had other channels of communication with God than the people. Those who were reverent in the time of Jeremiah and the disciple in the time of Jesus instinctively felt this. The prophet was the one on whom the pious Jews hung for a revelation of the will of God, and like the disciples we hung thus on Jesus Christ. Our revelation is now public property. It is known to the whole Church. It unites us all in a common life and he would hold himself aloof from it becomes not a prophet but a Gnostic or a Pharisee.

Further the nation which was the object of the prophet's devotion was an imaginary unit and it was nearer him when solitary reflection could give vividness to the abstract creatures of his imagination. But the objects of our devotion are men and we can minister to them only as we love them—and let me add as they love us.

I may touch very briefly upon the final characteristic of the prophet, for you have already anticipated what I would say.

We found, you may remember, that the prophet's assurance of God lay in his belief in certain definite historic facts. Here the Christian minister is emphatically at one with the prophet. Just as the prophet was sure that God loved Israel because of certain events in Egypt and Palestine, so we are certain that God loves us because He so loved the world that He actually sent

His only begotten son, on whom believing we have eternal life. But we go even further than the prophet in basing our religion on historic fact. The prophet, finding his God from history,* went into his closet to hear him speak. We have found Him not only in history but we have heard His full revelation there. We do not listen for his voice. We obey it. We do not so much search for religious truth as we glory in it. The prophets reared the pillars of that great temple whose holy of holies Jesus has bidden us inhabit. The prophets were always seeking God's will and earnestly endeavoring to read his single purposes. We know God's will and in the beauty and power of it we are content to let him do as He will among the children of men. For us the vail of the temple has been rent in twain. For us there can be conceived no higher religious attitude than to stand before this universe in perfect trust in its controlling Spirit and to find ourselves in communion with Him as we go about our daily work of loving service.

Our task is ended. If the results, at which we have aimed are approximately true, the Christian minister is not to regard his function as that of a prophet. The greatest prophets were men of more heroic mission than we. They were set to discover the truth of God for a nation. They did it with unique success. No inspiration is like theirs and no poetry is quite the equal of the Hebrew Bible. They stood aloof from men and brought to them the word of God, but they were aware always that they were working for a future not only ahead of them but incomprehensible to them. But God hath provided a better thing for us. Like them we worship the God of our fathers. Like them we find His way in historic fact. Like them too, we are occasionally granted unexpected revelations of his truth which are at least illuminating to ourselves. But our function is altogether different. We have a diviner name than theirs. We are bond-servants of Jesus Christ. We do not depend upon our own revelation but on his. We do not speak our own thoughts but seek to present the mind that was in Christ Jesus. Ours is not the high task of discovering God and His will; ours is the humbler

*Tuckers' Making and Unmaking of the Preacher, pp. 171-173.

but more joyful work of doing it as Jesus revealed it to us. We are not lonely men striving after truth. For us to live is Christ. We belong to a great multitude that no man can number that have washed their robes and made them white in the blood of the Lamb.

The *attitude* therefore of a Christian minister—and this is the point which I desire to make—is not the attitude of the prophet but that of the *minister*. He is not to seek and proclaim new or unfamiliar truth, he is not to await new revelations of God, he is not to expect either from physical or mental or biblical sources the addition of a jot or of a tittle to the revelation of Jesus Christ. They are to determine the form of his message but not its content, his philosophy but not his religion. His is to be the attitude of service, he is to bind up the broken hearted, to preach deliverance to the captives and the opening of prison to them that are bound, he is to proclaim that the kingdom of God is established among men. But his service is not to be apologetic or woe-begone or cringing. It is to have that triumphant note that leads him not only to minister but to give his life as a ransom for many. He is to live in the spirit of one who, through the grace of his Lord Jesus Christ, knows the truth and has been set free by it, who, like him and by faith on him, has overcome the world.

May God give to us as His richest boon not the open mind but the transformed mind that we may not discover but prove what is the perfect and acceptable will of God. May we seek no vision of the day nor of the night but seek rather the Spirit of Jesus. May our chief preoccupation be neither natural nor social science but Jesus that we may not only love but also uplift and redeem our fellows and allure them through God's grace to share with us in what is to us the greatest conceivable bliss, the *Communion of Jesus with God*.

BOOK REVIEWS.

Baccalaureate Addresses. By President Arthur T. Hadley. Charles Scribner's Sons. Net $1.00.

When Yale broke the line of succession, and elected as her President a man who was not an ordained minister of the Gospel, she did not break the line of succession of her *preachers.* As President, perhaps in nothing has President Hadley's wonderful versatility been so marked, as in the way he has taken up the clerical side of his work.

The addresses in this volume are all really sermons. The suspicion might suggest itself to the reader that, in many cases, the texts were added after the sermons were written, and yet they are never inappropriate.

President Hadley does not hesitate to use distinctively sermonic subjects and he frequently enters the realm of exegesis. "The Temptation of Jesus" might seem a large subject for a layman. President Hadley's sermons show a remarkable familiarity with scripture. They are as spiritual in tone as they are practical in application. His treatment of prayer especially illustrates this.

Like most layman's sermons they are direct and persuasive.

In his addresses at the opening of the college year he hits directly at besetting college sins. He has the gift of bringing ultimate realities to bear upon immediate, present experiences. He is at the same time practical and idealistic; his idealism properly dominating. This is illustrated in his treatment of such questions as commercial dishonor. He puts a new content, a Christian content, into common words, as for example into the word "gentleman."

While he does not fail to point out the rewards of godliness, he also appeals to the spirit of heroism. He bids his students go out into the world daringly and bids them set aside, if need be, diplomacy and selfish calculation. In this regard, his work constitutes a fine message for the students of his theological department.

The book is in general consonant with his addresses on "The Aim of Education". He makes a fine adjustment between education and religion. Ultimately the aim of education is the ideal of public service.

While President Hadley is far from being a socialist, as that term is generally understood, his Gospel is full of social note. One of his sermons has for his text "None of Us Liveth to Himself."

Preachers may learn some good homiletic lessons from the reading of these lay sermons.

CHARLES S. MacFARLAND.

Democracy in the Church. By E. L. Heermance. Pilgrim Press. pp. 268, $1.25.

Rev. E. L. Heermance, author of the book bearing the above title, tells us that "for many years there has been no treatise [written] on Con-

gregational polity." And the recent years "have been full of change." "The standpoint of the book is that of American Congregationalism." "Our study will be first inductive and then deductive."

Starting with Christ, he takes us through the apostolic period and the "Passing of Democracy." This is not an untrodden path to Congregationalists, but we know it a little better for the author's guidance, "The Renascence of Democracy" is ground equally familiar. The American state, originally following the lead of the self-governing churches, has become practically republican, governed by representative bodies; but the Congregational churches have remained democratic, and other denominations have been approaching democracy. There are reasons for this difference between the development of state and that of church; but are not the Congregational churches preparing for a change—not of principle, but of method?

Here we come to the deductive or constructive—and significant—part of the author's work. There are three functions for which local churches might choose a representative body: Legislative, Judicial and Administrative. He claims that the first two are inconsistent with the democracy of Christ, but that the third is desirable. "The direct democracy of associated powers is two-thirds right and one-third wrong; the indirect democracy of delegated powers is one-third right and two-thirds wrong. That is, the Congregational churches have made the mistake of not setting up general administrative bodies." His discussion seems to ignore one question that is troublesome to many: Is it possible to institute a representative body with real power in administrative functions, without yielding something more? These administrative functions, according to Mr. Heermance, are, "the training, ordination and standing of ministers, and the fitting of ministers to churches; the supervision of weak churches; the increasing missionary work of churches at home and abroad." Would not a representative body with real power in such matters as these sooner or later assume functions legislative and judicial? Undoubtedly our author would answer in the negative. But many Congregationalists —especially laymen—have grave doubts concerning the correctness of his assumption. In some future edition of his work, we hope he will give a page—if not a chapter—to this question, treating it historically as well as *a priori*.

With a representative body armed with power in administrative affairs at his disposal, the author is able to make many practical suggestions concerning church unions, church administration and church extention. He exposes our weaknesses and inconsistencies; such as "the anomaly of democratic churches with a series of oligarchical attachments to do their missionary work." Sometimes his words seem too severe, as when he says of the Council *pro re nata*, "Few Councils are called, and when they do meet there is a timidity, a lack of dignity, even of seriousness, that casts shame on representatives of Jesus Christ." Experience has given some of us such different impressions that we cannot but feel that Mr. Heermance has been unusually unfortunate in regard to the

character of the Christians associated with him in the councils to which he has been called. But on the whole his criticisms are constructive. He has a remedy for every weakness. All his suggestions will not be followed, but all are suggestive. Loyalty to Christ is his touchstone. "The problem is simply this: Given the abiding Christ, frame the church polity which shall best realize that abiding."

Whatever else this book may be, it is a sign of the times. Those of us who belong to an older generation, should read in its pages the fact that there is a young Congregationalism, virile, courageous, constructive, aggressive, loyal to the past and prophetic for the future.

EDMUND M. VITTUM.
Fargo College, Fargo, N. D.

A Critical and Exegetical Commentary on the Gospel according to St. Matthew (*International Critical Commentary*). By Willoughby C. Allen, M. A. New York: Scribner, 1907. Pp. xcvi, 338. $3.

This is a book that will take its place among the best volumes of this series. In design and execution it corresponds with the previous volumes, and in furnishing a good English commentary on Matthew meets a long felt need.

Every student of the gospel is confronted by a fourfold task: (1) to obtain a true text, (2) to discover the exact meaning of the writer's language, (3) to investigate the evangelist's sources of information, (4) to recover the exact facts regarding Jesus—his deeds and words and their significance for him. The commentator is concerned chiefly with the second of these problems, but he cannot entirely neglect the others. In the first place, he must obtain the best possible text either by reconstructing it for himself or adopting the conclusions of another. Allen does not think the final word in textual criticism has yet been spoken. He would attach more importance than has heretofore been given to the so-called Western text and to the Sinaitic Syriac. His book, however, is not overloaded with textual notes.

He devotes himself chiefly to the elucidation of the first evangelists' language and thought. He recognizes the importance of lexicography and grammar, taking into account the Semitic coloring of thought and vocabulary and also the peculiarities of the Greek speech of that day as brought to light by recent investigations. The historical situation of the writer is also kept in mind. A variety of devices is employed to make the meaning clear: frequent reference is made to similar passages in the Old or New Testament, to extra-canonical Jewish literature, to Greek literature, and to the works of modern writers.

An extensive introduction deals with the sources of the gospel, also its plan, theology, author, date and style. After minute enquiry the following sources are discovered: the gospel of Mark, the Matthean Logia (not however the same source that Luke used for discourse material), an unknown source for the passages in which Matthew and Luke agree closely, Palestinian traditions, a collection of Old Testament quotations

of messianic prophecy, and editorial passages furnished by the writer who gave our gospel its present form either before or soon after 70 A. D. Letters on the margin throughout the body of the commentary indicate the source from which each verse is supposed to be derived. For example, the genealogy is editorial (E), the account of Jesus' birth and infancy is from Palestinian tradition (P), and the like. It is difficult to say whether this multiplication of supposed sources clarifies or complicates the synoptic problem; and the supposition that Luke was acquainted with the first gospel (p. xlvii) will seem to many to rest on insufficient grounds.

To recover an accurate account of the deeds of Jesus does not lie within the immediate scope of our author's enquiry. There is a brief note, at the close of the book, on Matthew's contribution to our knowledge of the historical Christ, but the main part of the commentary does not satisfy our curiosity in this direction; it was not intended to do so. Nevertheless this is one of the vital points in gospel study; we would see Jesus—not the second generation's portrait of him but the actual Jesus of history—and the commentator of today who does not make an earnest effort to deal with this most difficult of problems may have fulfilled all the technical demands of his office but he has missed a great opportunity.

SHIRLEY JACKSON CASE.

Cobb Divinity School,
Lewiston, Maine.

"*Christ and the Eternal Order.*" By John Wright Buckham, D.D., Professor of Christian Theology in Pacific Theological Seminary. The Pilgrim Press, Boston. Pp. 190.

A good deal of very loose thinking is proceeding from theologians of the "progressive-orthodox" type, under the name of "the christologizing of theology;" and this little book is a very fair example of it.

It will not do to approach a book like this in a closely critical frame of mind, for it will not bear the test of criticism. It is simply mysticism cast in logical forms, and making a precarious connection with fact through the Johannine story of Jesus. After reading a few pages, the critic throws up his hands in despair. There are no critical standards by which this kind of writing can be judged. It is a form of allegorism by which the theologian, after making a few mysterious passes over the story of Jesus, proceeds to evolve from it a vast mist of hazy conceptions which the frequent use of the word "Christ" is supposed to justify and sanctify. In the author's words, "the study of the historic Christ leads us on into conjectures, convictions, affirmations concerning him, which take us out of the historical, the understandable, the narrowly human, into the realm of the spiritual, the mysterious, the universally human." So it does, and so would a similar method of studying any other extraordinary personality. But this is a region in which anything like clear thinking becomes impossible.

Sometimes the argument proceeds in the opposite direction. It begins by positing Eternal Wisdom behind the cosmic process,—i. e. theism.

Then it slips along by the path which the Johannine prologue has blazed, and before we know it are calling this Eternal Wisdom "Christ." From that point on it is simply juggling with words,—"the historic Christ," "the eternal Christ," "the living Christ," "the indwelling Christ," etc. —and we float gently off on the clouds of mysticism. It is evident that if theology is to follow such lines as these, it must cease to call itself a science. Such expressions have their place in devotional writing; but, in the interest of clearness of thought, it is better for a theological treatise to reserve the word "Christ" for the man of Galilee, and use the word "God" when we mean "the Christ who is before history and above history."

Professor Buckham himself has put into the mouth of an objector the fundamental criticism to which the theology of this book lies open: "But (objects the realist) this is an unwarranted idealizing of history, a wholly irrational exaltation of an individual life, a purely arbitrary universalizing of a person fixed to a single generation and a single race." This is exactly what the "realist" will say, and it is doubtful if he will feel that his objection is fairly met at any point in the book.

There is another questionable tendency in writings of this kind. It is the indiscriminate heaping of superlatives upon Jesus. It is an easy thing to do, and to dissent from the superlatives is an ungracious task. But sooner or later it will have to be done in the interest of truth, and it were better done by the friends of Jesus than by his foes. Extravagant statements about the infallibility of the Bible gave Robert G. Ingersoll the opportunity he so signally improved. Extravagant statements about Jesus simply pave the way for the Ingersolls of the future.

A similar fault must be found with the disposition to assume that our social ideals are bound up with this particular view of the person of Christ. Take such a sentence as this: "It is only through Christ that a man can know himself, his brother man, or the humanity of which both partake." Or this: "Nothing but a christocentric theology will convince the world that life itself, in its every part and relation, is sacred, spiritual, and belongs to God." These statements have a pious and pleasant sound, but in any ordinary use of English they simply are not true.

We shall have a more secure if less exuberant Christology, if we pursue a different method than that of Professor Buckham,—confine ourselves to the facts of Jesus' life and teaching as they emerge from the crucible of criticism, study with discriminating appreciation their influence upon the course of events in world history, and magnify the deep and powerful appeal which the religious and ethical spirit of Jesus makes to the world today.

WILLARD B. THORP.

Chicago.

Social and Religious Ideals: by Artemas Jean Haynes. Scribners. 90 cents.

One feels the charm of this little book as soon as his mind comes in

contact with the stimulating mind of the author. It is not a volume to be read in an absorbed and feverish hour, but must lie upon the table to be picked up before the day's work begins to fit the mind for its tasks, or to stimulate it in moments of spiritual sterility. The author's purpose in these short essays—too short, most of them—is to lead those who are perplexed by theological dogma into a new appreciation of religion by interpreting to them the spiritual significance of individual and social life. This he does not by the slow process of argumentation, but by making the different facts of truth gleam for a moment before the reader's mind. This method has many advantages, but it fails of the benefits which come from time exposure. As these essays are the words of a seer, they are uttered with perfect conviction, and make their appeal by their apparent truth.

The style is crystalline. The words fit the thought. There are no ornamental adjectives. The author does not drive "a substantive and six." The clearness of the style reveals a mind that is penetrating and well poised. I recall but one passage where Mr. Haynes seems to me to err. On page 166 he says: "God has saved him, but God can never save him from the burning remorse of his life's follies." Is there then no atonement for the memory? Is there nothing in the gospel which promises that we may be purged from an evil conscience? Is there not a vision of God working through all the evils of the world that is a Lethe to the redeemed spirit? A thorough gospel of reconciliation includes all the past, and casts remorse into the pit. The author's clear insight into fundamental truths, his broad human sympathy, his fresh and vigorous statements entitle this volume to a wide reading.

CHARLES ALLEN DINSMORE.

Yale Divinity Quarterly.

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THE DIVINITY SCHOOL AND THE UNIVERSITY.

President Hadley in his annual report to the alumni clearly stated his idea of the relation the Divinity School bears to the University and recommended certain changes of interest.

In speaking of the various departments of University work, he said, "If we have a medical school at all, it must be a good one. It is far better for us to have twenty men who are capable of appreciating their opportunities than two hundred men who are not. . . . I am confident that the same principle ought to be applied to the Divinity School.

There is a feeling that we cannot afford to do this—that the Church is essentially a democratic institution, and the place that tries to train a select class of ministers is false to its trust. I understand these feelings; to a certain extent I sympathize with them; but cannot agree with the practical conclusions to which they seem to lead. I believe that we ought to have a tuition fee, which would prove whether a man who takes our instruction wants it enough to pay for it; that we should use our scholarship funds in the Divinity School as we use such funds in other departments, giving remission of tuition as a prize, rather than a right; that we should use the increase of income and the reduction of numbers to improve the standards of our teaching; and that under such circumstances we could enable our graduates to serve the public in such a manner that they would be supported in respectability and comfort. The sharp separation between the ministry and other callings is a thing of the past. To lament the diminution in demand for ministers and at the same time try to remedy the evil

by increasing the supply is like attempting to put out a fire by pouring in kerosene."

The standard of scholarship at Yale Divinity School has always been high and the list of its alumni is a roll of honor containing many men who are leaders of sane, progressive Christianity. It was with the hope of making its graduates still more useful that the President outlined this policy.

The question of theological tuition has often been debated, and still remains to be settled. While considering this matter, the action of the Corporation must be taken into account. This body adopted the following minutes in the interest "not only of keeping up the standards of scholarship in theology, but also of adapting the theological education to the varied and broadening requirements of ministerial training:"

"1. The Divinity School at Yale is a *University School of Theology* as free as any other department in the University from sectarian limitations or trammels.

"2. The course of instruction in the Yale School of Theology should be affiliated with other departments of instruction in the University, so far as this may be advisedly and economically done."

It is fitting that Yale College, originally founded as a place to train men for the Christian ministry, should thus open up to divinity students the culture of the departments into which it has grown. These widened opportunities for culture form no small part of modern ministerial training. This action in declaring the school undenominational is only putting into writing what has long been practised. Whether a tuition fee for this department would secure better results than those now in evidence is a question, but all the friends of the School, rejoicing in the enlarged opportunities of preparation for service, feel that every step will be an advance in view of the warm sympathy and wise counsel shown by the Corporation for this department. The wisdom of the closer alliance between the University and the Divinity School is already clearly seen in the zeal with which the year's work is being done.

T. B. L.

THE DEAN'S LETTER.

The Faculty delight to send to the Alumni greeting in response to their affectionate loyalty such as was shown at the recent gathering during the session of the National Council at Cleveland. [See p. 81]. The professors spent the summer months as usual in combining recreation with labor. Professor Bacon was especially industrious in preparing a Commentary on the Gospel of Matthew soon to be published by the Macmillan Company.

Dr. Brastow is missed as a member of our teaching force, but we

rejoice that he is still with us, daily visiting our buildings. Though over three score and ten, his eyes are not dim nor his natural strength abated. University Statutes prescribing age limits for instructors compelled his retirement.

We welcome with full hope Professor Vernon in the Chair of Homiletics. His eloquence and deep spiritual purpose are already being felt. Professor Burton has been so true and able when tried as a student that we have every confidence in him as a colleague.

The enrollment of students for this year is about the same as last. Marked interest is shown in the study of Systematic Theology. The impulse in this direction had already begun before the death of Professor Stevens and was strengthened by the presence of Professor Edward C. Moore last year and by the Nathaniel W. Taylor lectures by President King, and the Lyman Beecher lectures by Principal Forsyth. And now the classes of Professors Porter and Burton are largely attended. Of the sixteen Juniors, ten have chosen the Philosophical (Theological) "Course B"; four, the Historical (Hebrew) "Course A"; and two, the Practical (Sociological) "Course C". One student taking "Course B" has elected also Hebrew; and one, Sociology. One student taking "Course A" has also elected Sociology; and one, Theology. Thus under our new plan students who desire it may practically pursue two courses of study.

The new Treasurer's Report just published reveals a most gratifying financial condition. When two years ago we cleared off our deficit of $36,000, there still remained unpaid an old indebtedness to the University of some $11,000, for repairs and improvements made in 1902. This has now happily been wiped out, through $3,000 obtained from the increase in the value of investments and $8,000 from the current income. Besides this we have also been able to appropriate over $2,000 for a much needed concrete sidewalk on Elm and College Streets, and new floors in the corridors of East and West Divinity. These and other improvements render our Halls more attractive, and the careful and systematic renting of all rooms not occupied by Divinity students has been a fruitful means of increased income. The Treasurer's Report also shows an increase within the last two years in our permanent funds of $60,000. This is principally through the gift in June 1905 of $40,000 from Morris K. Jesup.

To pass from subordinate matters to those of higher concern, we desire to assure our Alumni and all other friends that no new attitude is being taken by the School in reference to the beliefs cherished by the Congregational Churches of this country. Our position will continue to be the same as it always has been—catholic, irenic—if progressive, still with an insistence upon the continuity of the Christian faith tested by Christian experience.

E. L. CURTIS.

SEMINARY NOTES.

At the last chapel exercise of the Spring term Mr. Karl Thompson of the Senior Class in behalf of the students presented to Professor Brastow a silver mounted cane and a revolving book-case as a token of the regard in which he is held.

Commencement brought back an unusually large number of loyal graduates. Sunday, June 2, Dr. Henry Sloane Coffin of New York gave the Baccalaureate Sermon before the Senior Class. This address has since been published as the first sermon in a volume called "The Religious Experience of Jesus."

In the afternoon of Baccalaureate Sunday a communion service was held for the Divinity School by Professors Brastow and Porter.

Tuesday, June 4, was the Mersick Downes Contest in Marquand Chapel. Of the Seniors H. E. Brown won first, C. M. Calderwood second. Of the Middlers, E. E. Youtz was first, H. Grimes second. At the Junior Contest the week before T. B. Powell won first and W. I. Maurer second. Prizes for excellence in class work in elocution during the year were announced as follows: Seniors, G. D. Milbury first, H. E. Brown second, D. A. Leavitt third. Middlers, D. W. Kurtz first, J. L. Dickson second, H. Grimes third. Juniors, H. H. Lindeman first, E. E. Burtner second, B. D. Rojahn third.

The afternoon of June 4th was the time for the Alumni meeting at Marquand Chapel. The subject of the discussion was "The Resurrection of Christ." The speakers were Professor Wood on "The Value of the Resurrection for the Primitive Church," Rev. J. W. Bixler on "Apologetic Value of the Resurrection" and Rev. H. R. Miles on "The Resurrection as the Capstone of Faith."

1897 led with most men back, followed in order by 1904, 1892 and 1887. Professor Irving Wood was elected president of the Alumni and a special committee with the president as chairman, and Dr. C. S. MacFarland and Rev. F. M. Pierce as other members, was appointed to confer with the Faculty to make the Yale Divinity School advantages more widely known.

At the Commencement exercises on June 5, Professor Brastow gave the address on "The Modern Minister," a fine review of the possibilities of the modern ministry. The speakers from the Senior Class and their subjects were as follows: A. E. Westenberg, "The Abiding Element in

Religion"; K. O. Thompson, "Two Kingdoms"; D. A. Leavitt, "The Pastor as Instructor in the Work of Missions"; H. E. Brown, "The Scribe of the Spirit."

H. E. Brown was awarded the prize for the best Commencement address and D. A. Leavitt was granted the Hooker Fellowship for two years' study abroad.

The social functions of Commencement week were most enjoyable. Tuesday evening many of the Alumni were present at the reception to the graduating class held in Trowbridge Library. Commencement Day was further enjoyed by an Alumni dinner in the rotunda of Woolsey Hall, at which many Alumni were present. The Divinity School Glee Club and Quartette aided materially in the pleasure of the occasion.

The exercises of the week were marked throughout by excellence and as it was the last time Professor Brastow spoke as the Professor of Homiletics, it was with all of his old pupils a time for the expression of their regret for his retirement from active work in the class room.

Professor Beach, from whose pen an article will appear in the next number of the QUARTERLY, is making a world tour of mission fields in Japan, China, India, Korea, the Turkish Empire, Egypt, concluded by study in the missionary museums of Berlin and Paris.

The John A. Porter University Prize was awarded to Charles Franklin of the graduate class, with honorable mention of A. T. Steele '07.

The Fall term opened September 26, and work started soon in regular channels. The total attendance so far is seventy-nine as compared with ninety-three for last year. There are sixteen in the Junior Class. The work starts with a renewed zeal and everything points to a successful year.

The annual Divinity School outing was held this year on October 2, at Double Beach, where the usual afternoon athletic contests were indulged in and enjoyed. At the evening campfire speeches were made by Professors Vernon, Burton and Walker, D. W. Kurtz '08, P. E. Mathias '08, T. B. Powell '09, E. D. Harvey '10, T. B. Lathrop '08 acting as toastmaster. A very pleasant speech was made by Professor Wobbermin of Breslau, who was the Taylor Lecturer this year, in which he compared American and German student life. The committee in charge of the outing were W. I. Maurer '09, R. Bell '08, T. B. Lathrop '08, T. B. Powell '09.

As delegates to the Y. M. C. A. Convention at Washington, D. C., November 22-26, the Divinity School Y. M. C. A. has elected P. E. Mathias '08 and R. Chandler '10.

Professor George Wobbermin of the University of Breslau delivered the Taylor Lectures October 9 and 10. The QUARTERLY takes great pleasure in announcing these lectures upon Ritschl and his Theology for the December issue. October 10th, Dr. Wobbermin spoke before the Stevens Theological Club on "The Present State of Theology in Germany." He is a brilliant lecturer and created a most favorable impression on this initial visit to America.

Various material improvements in and about the Divinity School were made during the summer, a cement walk in front and several new floors in the buildings being most noticeable.

Professors Walker and Vernon attended the National Council at at Cleveland where they made addresses. Professor Walker gave a very interesting report at chapel October 18 of the results of the meeting.

The opening address of the Divinity School was given September 30 in Marquand Chapel by Professor A. W. Vernon on "The Hebrew Prophet and Modern Minister." This address appears elsewhere in this number of the QUARTERLY.

Dr. F. K. Sanders of Boston paid a short visit to some of the students on October 2, to bring to their attention the growing fields of the west.

Mr. Robert Chandler '10 has been elected leader of the University Volunteer Band.

Dr. Frederick J. Bliss gave a very interesting illustrated lecture before the Semitic and Biblical Club at Lampson Lyceum October 24 on "Calvary and the Tomb of Christ."

Mr. W. I. Maurer '09 has accepted a call to the West End Congregational Church of Bridgeport.

ALUMNI NOTES.

At a meeting of more than eighty alumni gathered in Cleveland in connection with the National Council of Congregational Churches, it was heartily and unanimously voted to send greetings:

We note with satisfaction the size and quality of the student body and the maintainance of a high standard of scholarship. The conviction also prevails that the closer affiliation of the Divinity School with the University and the changes in its curriculum add to its efficiency and

attractiveness. We desire at all times and in all ways to render what assistance is within our power to this venerated institution in its distinctive mission of interpreting and establishing our common faith.

We also cherish with grateful appreciation the long and faithful services of Professors Dwight, Fisher and Brastow, and trust that the afterglow of the eventide of life may long abide with them.

Samuel H. Lee '62, Arthur W. Bailey, John E. Whitley, H. A. Bridgman, H. T. Sell, E. L. Smith, William Davis, George P. Eastman, W. A. Trow, E. Lyman Hood, Wallace M. Short '96, Quincy L. Dowd '75, Allen S. Bush, Charles H. Ricketts, Clarence S. Sargent, Herbert A. Jump '99, Lewis T. Reed '99, Eugene W. Lyman '99, John P. Clyde '99, Edward H. Smith, Henry H. Guernsey, E. E. Green, J. Romeyn Danforth, W. D. Hart '73, C. W. Newman '01, D. L. Keble, J. L. Shively, Spencer E. Evans, T. E. Lewis '84, A. G. Beach '96, Cyrus F. Stimson '98, Geo. W. Owen '01, Quincy Blakesley, W. C. Gordon '91, Geo R. Lockwood' 01, H. O. Hannum, John B. Toomsy, Aaron Breck, Philip H. Ralph '01, Geo. W. Judson, L. H. Keller, D. E. Burtner '90, Chas. A. Dinsmore, O. L. Robinson, Jas. G. Robertson, Henry Stauffer, F. M. Sheldon, Norman Plass, Frank T. Lee '77, Charles H. Small '85, Enoch H. Burt, Wilbert L. Anderson, C. E. Hitchcock, H. M. Miles, Charles S. Holton, Charles H. Hamlin, Albert R. Green, G. W. Reynolds '80, Wm. W. Leete '80, Oscar E. Maurer '06, M. Ross Fishburn '91, W. H. Short, O. L. Robinson '87, H. P. Woodin '93, J. C. Cromer '85, A. L. McClelland '94, D. Cochlin, C. L. Kloss '85, C. F Luther '92, William G. Lathrop, Edgar L. Heermance, H. M. Lawson '93, Charles E. Harris, G. M. Orvis, Newell M. Calhoun, Charles L. Morgan, Frank K. Sanders, S. B. L. Penrose."

In replying to these greetings Ex-President Dwight wrote : "I beg you to accept my very sincere thanks for kindly sending me the affectionate greetings of the Divinity School Alumni. It is very pleasant and gratifying to see the continued interest of the old students in the welfare of the Seminary and their genuine loyalty to it. The friendly remembrance of me on the part of so many of them who knew me in my theological days is most grateful to my feeling."

1874—Newell M. Calhoun, Winsted, Conn., called to Suffield.—Joel S. Ives, Secretary of Home Missions for Connecticut, in company with Mrs. Ives sailed from Boston for Naples on June 8 and from Liverpool Aug. 1.

1875—E. D. Eaton has again assumed the presidency of Beloit College, Beloit, Wis.—Samuel H. Barnum, Cornwall, Vt., accepts call to Jericho Center.

1875—J. O. Stevenson sends the following interesting item: "An Iowa Yale Alumni Association was organized at Iowa City, Ia., June 12, 1907, on the occasion of the visit of Secretary Taft to the State University. A banquet was served at which he was present and urged liberality to Yale. There were present at these meetings: Naboth Osborne, '00; H. W. Tuttle, '89; W. T. Jackson, '75; J. O. Stevenson, '75; President

Geo. E. MacLean, '74; Professor J. A. Loos, '81; C. P. Leech, '01; and about thirty others from the Law, Academic and Scientific departments. J. O. Stevenson spoke the toast "The Yale Theologue" emphasizing the broadening effect on the mind of contact with a University and calling attention to the new courses proposed by the Department of Theology for its students. The meeting and banquet were very successful and the new organization may be able to do something to interest the Middle West in Yale University."

1884—E. M. Vittum has accepted the presidency of Fargo College.

1887—Geo. F. Prentiss resigns at Cambridge, N. Y., and accepts a call to Jay Street Church, Schenectady, N. Y.

1890—E. M. Chapman has accepted the pastorate at Lynn, Mass.

1893—Frank C. Putnam, New Haven. Conn., goes as a supply to the Radnor Presbyterian Church, Wayne, Pa.

1895—W. F. Bade served as Dean during the recent session of the Federate School of Theology, Berkeley, Cal.

1896—Geo. H. Brisbee resigned Madison, Conn., and will take charge of the Nicetown Boys' Club in Philadelphia.

1897—C. S. Macfarland recently engaged in a very interesting debate on the merits of the proposed union of churches, before the New Haven Congregational Club. Mr. Macfarland spoke against the union and his opponent was Dr. Ward, Editor of the "Independent."—Austin Rice receives calls to Wakefield, Mass. Accepts.—Geo. E. Ladd has resigned E. Pawcatuck Church, Westerly, R. I.

1898—John Deane accepts principalship of Beloit Academy.

1899—David Y. Moor, Odell, Ill., was granted three months' leave of absence, which he spent in Egypt, Palestine and Europe.

1901—Geo. H. Montgomery, ass't pastor of Madison Avenue Presbyterian Church, New York City, and Miss Helen Perkins were united in marriage at Short Beach, Conn., August 7.—Alfred E. Thistleton, Schenectady, N. Y., declines call to Saratoga Springs, N. Y.

1903—E. A. Ralph. Evansville, Wis., called to assistant pastorate of Second Church, Beloit.—C. Telford Erickson, on leaving Hartford, Conn., for his new parish in W. Seattle, Wis., was given a fine gold watch and fob and a substantial purse, while Mrs. Erickson received a sum in gold.

1904—R. W. Roundy accepts Wethersfield Avenue Church, Hartford, Conn.—A. W. Palmer has accepted Plymouth Congregational Church, Oakland, Cal.—Clayton J. Potter resigned at Lenox, Mass., and accepted a call to Simsbury, Conn.—E. B. Adams and Miss Charlotte Jane Irvine were united in marriage on June 29, in Brooklyn, N. Y.

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CHARLES SCRIBNER'S SONS

1905—Geo. H. Driver accepts a call to First Church, Exeter, N. H.

Ex-1905—Lawrence A. Wilson during his pastorate at Hardwick, Vt., has done valuable service for both his church and the community. A pipe organ has been secured for the church and thirty-three members were received into fellowship at the last communion service. Mr. Wilson rendered valuable aid in settling a recent strike of the granite workers and thus added much to the prosperity of the community. This service was much appreciated.—H. H. Guernsey was a delegate to the National Council from the New Jersey Association and is Chairman of the State Committee on Pastoral Evangelism. He recently made an address before the New York State Association on "Normal Evangelism and the Country Church."

1906—Lucius C. Porter, who last year attended the University of Berlin, is now taking post-graduate work in Union Theological Seminary, New York. Mr. Porter is preparing to teach next year in North China College.

1907—A. E. Westenberg was married October 2, to Miss Florence Marie Ayer of Beloit, Wis., the ceremony being performed by President E D. Eaton. They have taken up their residence in Middlebury, Conn., where Mr. Westenberg has accepted the pastorate of the Congregational Church.—K. O. Thompson was married June 27 to Miss Maud A. Burnham of New Haven Conn. The ceremony was performed by Dr. W. W. Leete, pastor of Dwight Place Church. Mr. Thompson recently took charge of the Congregational Church at Cedar Springs, Mich., with the added pastorate of the East Nelson Church.—C. M. Calderwood accepts the Congregational Church at Cos Cob, Conn.—H. E. Brown recently became pastor of the Congregational Church at East Hampton, Conn.

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